THE WOMEN'S MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

VOL. 17. JUNE, 1904. No. 11

Boys' Industrial Home.

BY REV. E. L. PORTER, Gujranwala, India.

ONE of the most prominent features of mission work in India today is the number of schools for Industrial Training. Much of the present impetus in this line was the result of the famines which prevailed over different parts of the country from '97 to 1901 leaving many thousands of orphans and widows whose support was assumed by the different missionary societies. There was also the realization of failure in the ordinary lines of education to accomplish all that was needed for the people. As in other lines of education, so also in this, the missionary societies are leading the way but are readily assisted by the government and their plans are often adopted in the government schools.

Not being within the famine belt and strong objections being raised to removing the orphans from their native country, our mission did not receive as many as some others yet we have in all some three hundred orphans. For these famine orphans two industrial institutions or "Homes" have been started, one for girls at Pasrur and the one for boys in Gujranwala. While the Industrial Homes were started primarily for the orphans they are intended also for boys and girls from our own mission districts and these are rapidly taking advantage of the opportunities offered.

In the Boys' Industrial Home four trades are taught, weaving, sewing, blacksmithing and carpentering and also gardening. In the weaving department the fly shuttle loom is used. (See frontispiece.) This is superior to the native hand loom and was first introduced into Madras. We were the first to introduce it into the Punjab and it is being bought from us for other institutions and also by the native community. The government is about to put it into the Reformatory school they are starting and have asked us to furnish a teacher from among the boys who have learned the work in our school. Much fault was found by some of our native helpers for introducing this trade because of caste prejudices against the weaver class, but since they see how soon the boys can earn good wages with this new loom their prejudices are fast melting away and we are overwhelmed with requests to be taught the weaving trade.

All the cloth worn in the school is made on our own looms and much is sold to other schools. Toweling and finer goods are supplied to families. The sewing class makes all the clothes for the school. In the blacksmith shop iron latrines, heating and camp stoves, ovens, hinges, locks, etc., are made and find a ready sale. In the carpenter shop roll top

desks, sectional book cases, bamboo and camp furniture are made. While there is considerable income from sales yet the primary object of the home is that of a school rather than a workshop, and the sales as yet do not cover cost of material and teachers, to say nothing of the boarding department and the other school teachers.

All the boys are given a primary education of five standards, and a few of the brighter ones are sent on for higher education. The boys also do their own cooking and other house work. The orphan boys are allowed some reward for approved work and this money is put into the savings bank to furnish an outfit for them when they leave the school. In this way they are taught the value of money and how to earn it.

Twenty-two of the boys in the Home are supported by patrons through the Christian Herald Famine Relief Fund. A number of others are supported by individuals and churches who send their money through the Board. Some are also supported by the missionaries. The cost of a boy for food, schooling and industrial training is about $20 a year. The ones not supported by individuals are dependent on the famine fund which is fast disappearing. To all patrons a quarterly report of progress in school-work and conduct is sent. We cannot guarantee that every boy will be a satisfactory investment but have had few disappointments so far.

Compared with the expensive plant and costly machinery of some, our beginning is small but having seen many of the best schools of the kind in India we can say that our Industrial Homes compare favorably with most that we have seen. Could a trained teacher be sent from America who could improve native methods and invent time-saving devices, and money be furnished for some machinery more rapid progress could be made. No doubt the industrial training will help to raise a part of the great mass of our native Christians from their impoverished and degraded condition and help also to solve the question of a self supporting church.

The Far East.

Paper read at the Young Peoples' Christian Union, By G. G. Chin, Colorado Springs, Colo.

THERE is great interest to-day in the far East. All are watching eagerly for the outcome of the war now going on and wondering whether China will be brought in.

No matter what happens, China must have missionaries. As yet they have hardly entered that great land. Much has been done but more needs to be done; and you here can do your part. You started a Chinese Sabbath-school last Sabbath. What you do here may reach across the ocean.

Christian work among the Chinese in California has been going on many years. I, myself, first attended school there in the Congregational mission over twenty years ago, and for that reason I am more familiar with the work of that church than any other; though all do about the same good work. We have our own missionary society doing work at our homes in China. We have a chapel and reading room in Canton City, several chapels in the country, and about four preachers, all supported by Chinese in America, who have been brought up by the Sabbath schools. To show how close the relations are between South China and here, they always send their subscription books to the Christian Chinese in this country. They think we are very rich. I have just received a subscription book for build-

ing a church and girl's school near my home.

So you see the work is one whether in this country or in China; and it only remains for us to do our duty in the place where God has placed us.

Poverty and Industry of the Chinese.

By Miss Emily S. Hartwell.

THE two great sources of wealth to any nation are its natural resources and the labor of its people. In natural resources China is immensely rich, but her mines are largely unopened because superstition enchains the people, who, believing the earth filled with evil spirits, consistently hold that it is better to leave the treasure untouched than to let the devils loose.

As China can boast the oldest civilization of the world, its people from earliest times having been industrious and frugal, it seems an anomaly to mention her poverty and industry together. The toil of the living being needed, however, not only to buy off the myriad evil spirits, who they think threaten them in smallpox, plague and other evils, but also to feed, clothe and furnish money for unnumbered generations of ancestors, one marvels that the heirs of all the ages in China can be industrious enough to maintain such a host of dependents, and wonders that anything is left to feed and clothe the present generation.

In industry the Chinese are unsurpassed. In the spring the farmer plows and harrows the rice fields, wading knee deep in mud and water. The rice is first sown broadcast in the corner of the field, and when about six or eight inches high is transplanted by hands in rows, the men and women wading as before. After the first planting of rice is about a foot high other rows are set out, between the first rows, for a second crop. The second plant grows imperceptibly till the first harvest is gathered, then it advances rapidly. The rice is cut and threshed by hand and the straw gathered in stacks around the villages, picturesque substitutes for wood piles.

While yet the second harvest of rice is not all garnered, many of the tiny fields are plowed for wheat, the third crop of the year on the lowlands at Foochow. Even stretches of sand by the sea are reclaimed by this marvelous people, who set out rows of straw to keep the loose sand from being blown away before the wheat has grown sufficiently to hold it in place.

On the terraced mountain sides, where no water can be secured to irrigate rice, the annual crop is sweet potatoes or peanuts. The enriching of these terraces with "poudrette" requires a great outlay of labor in carrying this heavy compost up the elevations. At harvest time the fields become miniature villages, where the entire family spend the day, their food being prepared in a mat shed, where some of them spend the night. After the potatoes are dug, they are washed and then grated. These grated shreds, a quarter of an inch across and an inch or two long, are dried on bamboo frames six feet long and three feet wide, and then packed tightly into great bins, the food stores of "sweet potato rice" for the next twelve months. The work of grating and drying the sweet potato rice, turning it in the sun and covering it in the rain, employs the entire community, as this unsatisfactory food is bulky and the labor is crowded into a few weeks to save the potatoes from decay.

In China a large number of field women, who have never had their feet bound work side by side with the men, pumping up the water for the paddy fields with their feet and sharing in all the work. The bound-footed women cannot walk about the wet fields, but are often seen

grating the sweet potato rice, and in great poverty are sometimes driven to climb the mountain side to gather brush for fuel.

Country women usually weave their own clothes, so a hand-loom is found in nearly every house. In villages where reeds fit for matting grow, women are busy in that industry. The daily meals must be cooked, and in places where wood is scarce and straw and chaff are used for fuel, it is a deft housewife who can keep her fire burning to boil the rice or the sweet potato substitute. A few straws are twisted into a loose bundle and thrown on the flame, a handful of chaff being added just as the straw blazes to ignite the chaff. It is quick work for one person to feed the fire fast enough.

All the water for family use is drawn in buckets by hand from family or neighborhood wells. Clothes are taken to the nearest brook and washed on the stones, no easy task when the women wear shoes not three inches long. Then there are the babies to tend with measles, whooping cough, chicken-pox and frequently small-pox, as an extra. How fortunate that the fathers, uncles, brothers and cousins all are glad to help care for the babies.

But the wealthy, you say; surely they are exempt from so ceaseless a grind? They, like all Chinese women, have their own shoes to embroider. The rich must wear those made of beautiful satin, which require from one to three weeks to embroider and do not wear longer than a month or six weeks. The lives of ladies are made arduous by the responsibilities of their large households. In China a second cousin is called a brother, perhaps because under one family roof are grandparents, with all their sons, grand and great grand children, often from fifty to a hundred in number. Under the strict Oriental etiquette, the frequent feasts connected with the births, marriages and deaths in these large families prove a heavy tax on time and strength.

One who watches the persistent industry in spite of poor food, many severe illnesses and nights sleepless with foot-ache, is filled with admiration and feels a great longing that the fruits of such tireless energy may be expended in helpful ways instead of being squandered on senseless idolatry, burned in paper money for the dead, or buried in extra clothing in the grave.

Again the spectator, thinking on this great people, preserved of God as a nation longer than any other in reward for their intense reverence for their ancestors, desires no iconoclastic hand to destroy this respect for the dead, since it has saved this great nation, in many ways so admirable, from decay and destruction through sins of extravagance and luxury, —the shoals upon which other great nations of antiquity have been wrecked. Chinese methods of worshiping their ancestors are mistaken, but their instincts often ring true; and when they are given the opportunity to learn of a Saviour God, who has prepared a place for them in heaven, may they not lead us to higher planes of devotion in seeking to glorify him?

Ancestral worship has given the Chinese a sense of responsibility to their fathers. Does Christianity not lay a responsibility to honor our ancestors who brought the blessings of freedom from superstition and idolatry to us, who owe our Christian ideas to early missionaries?

As the result of our liberation from idolatrous superstition, the wealth of so-called Christian nations has rapidly increased. Have the tithes of their wealth in mines and Western inventions been brought in, that the light and truth be shared with other nations?

Certain it is that the recent deepening of the poverty of the Chinese is directly attributable to the increase of wealth in Christian lands. The opening of new mines in other parts of the world has resulted in a depreciation of silver during the past twenty years from a value almost on a par with gold to less than fifty cents on a dollar. Western invention has

reduced the cost of production of cotton and woolen goods, and even of flour and sugar, so that a better article can be sold in China cheaper than home manufacture and Chinese industries suffer. With a medium so fluctuating as silver, extensive enterprises are unstable, business is paralyzed and wages do not increase. China has never had a national currency, but each province has its own monetary system subject to the local viceroy. This increases the difficulties, so that it seems impossible to imagine industrial conditions more oppressive than those existing in China to-day.

The working people usually receive payment in copper cash, which is more stable than silver, although copper form of money also has depreciated greatly. The diversity of cash used in adjoining places often adds to the confusion. At Foochow, for instance, a silver dime exchanges for one hundred and six cash. Eleven miles away a better quality of cash is used, which exchanges at eighty-five cash per silver dime, while thirty miles in another direction an inferior quality is used, which exchanges one hundred and twenty cash for a dime. Such monetary conditions are intolerable and we must hope that success will attend the present attempt on the part of the Chinese government, which has invited an expert from Columbia University to help remodel the monetary system of China.

A woman too poor to buy a loom will reel cotton thread all day and part of the night to earn twenty-six cash. Twenty years ago twenty-six cash would equal nearly three cents in gold, enough to buy two good meals; now they are worth less than one half that amount and can buy but one meal. Women who weave may earn three times as much, but many are widows with children to support. What wonder we hear of famines in China! It is only the remarkable productiveness of the soil and ceaseless industry of the people that prevent a condition so wretched from becoming constant.

Who has not been stirred with the story of the widow who gave two mites? As the same Jesus keeps watch and sees these poor Chinese widows and children, who labor on starvation wages even if they work seven days in a week, set aside their looms and reels to observe the day of rest God commanded, what must he think of our sacrifices compared with theirs? Can we not spare something, even something we need, to send to them the knowledge of him who alone is able to save.—*From Life and Light.*

"List Closed!"

A CRY FROM THE FRONT.

LIST CLOSED.—"No further applications can be received at this office." Such is the notice that might be posted at the secretarial door of some of the missionary societies to-day. Certainly in one well-known society, if not in more, all candidates are being refused. Why? Not because they are not urgently needed. Not because of lack of gift, grit, grace, gumption or go (the recognized five qualifications of a missionary.) Not because those at the front are not crying out for more helpers. Why? Because of lack of funds!

And why this emptiness of missionary exchequers? Because you (and others) have failed to do your obvious and simple duty. Do you realize that the application of these candidates and their rejection is a ringing challenge to the whole Christian church, and is a cause of rejoicing in the vaults of hell? It is very easy to say, "Well, if the Lord means them to go, He will find a way somehow." But he wants you to have a hand in it. Read Acts xiii:1-4 in this connection.

Ready to go, but rejected, because you cannot be troubled to send them. Urgently needed, but hindered, because of the lack of means which you might have supplied.

WILL YOU TAKE YOUR SHARES.

The Mission Councils and Foreign Boards and secretaries would be only too willing to send every suitable candidate who applied in response to the repeated calls from those at the front for more workers, if you were only willing to take your share in the sending, and in the support of them when on the field. But because of your absence or practical sympathy (or, to put it more bluntly, your apathy) they cannot go; these volunteers must be told to wait until those whom God has made His stewards recognize the duties and privileges of their position. You have been heard to say: "Oh! I like that society because they never ask for money!" Yes, precisely, and you do not feel bound to give, because they do not ask—and that's why you like them!

You may talk glibly about "holding the ropes," and yet you never even give a shake at the communication cord to see if there is anyone down below doing the work. To put it in other words, your Missionary Magazine generally goes into the waste paper basket—often unopened; and the last letter you wrote to a missionary was—when? Perhaps you say, "Oh! we're overdone with missionaries, and deputations, and delegates. Last month we had 'The Regions Beyond and the Jews;' this week it is 'The L. M. S. and Missions to Lepers;' and next month the S. A. G. M., and a missionary exhibition in connection with the S. P. G." Quite true; in places where the missionary spirit is not at its lowest ebb, it may be that there are more meetings than necessary, but what you need is not missionary meetings, but a missionary heart.

"RETRENCH" OR "ADVANCE?"

This shortage of funds (or as it is in some cases, absence of balance, just enough to pay their way) acts in another way. Do you know the pinching and contriving and pettifogging money details that harass and worry many an already over-worked missionary, because of the smallness or late arrival of his salary? Can you appreciate the constant handicapping and continuous hindrance to the proper conduct and growth of a station that is caused by the absence of a balance in the general fund? Have you ever heard the groan of sorrow that goes up from the hearts of those who are in the heat of the battle when the message comes from home: "Retrench—no further expense must be entailed this year, evangelists' salaries must be diminished, etc.," when the cry all along the line should be: "Advance? In Christ's name—Forward!"? Can you realize the heaviness of spirit and sorrow of heart in the Council, and the deep disappointment of the secretary when such a message has to be sent out to the expectant workers?

Lastly—can you, will you, here and now, recognizing your failure in this matter, facing your shortcomings, resolutely, definitely, and immediately, by the grace of God, set matters right as far as you personally are concerned? Suffer a word of advice. Get books and papers. Read them; study them; pray over them. Then open your private account book and see how things fit. LEWIS E. HERTSLET.

From London Christian.

The Chinese People.

FLORENCE YAGGY VANDERSALL.

SINCE the Chinese Empire is large we find the people and their customs vary exceedingly in remote parts of the country. Their spoken languages are distinctly dissimilar. Two educated Chinamen from different provinces having met in Europe, were unable to understand one another until

they spoke English. The poverty of the people, the inconvenience of traveling, and the desire to be buried with their ancestors, keep the Chinese of one portion of the country from mingling with those of another part.

In dress there is very little difference between that worn by men and women, sometimes the only distinguishing features being the mode of wearing the hair which is coiled in the case of women and braided down the back among the men. In the winter they wad their clothing or line it with sheep-skin and instead of warming their houses they put on more clothing, the quantity making them appear awkward. The Chinese, especially in the colder parts, seldom bathe the whole body and the bath received at birth is the only one a great many receive in their life-time. Hence, the saying that the Japanese wash their bodies while the Chinese wash their clothes is generally true.

Fuel is very expensive and a fire is never built by the poor except when absolutely necessary. Straw, weeds and leaves of trees are gathered and burned. There are peddlers and shops whose business it is to sell hot water, and in some cities there is one hot water store for every twenty families. A bucket of hot water costs about one-tenth of a cent and is used for making tea and warming over food which has been previously cooked in large quantities.

They never drink fresh cold water, as they consider it injurious to the stomach and since their water supplies are very impure their custom of drinking boiled water is a good one. Their bread is boiled instead of baked, and sometimes boiled biscuits are peddled. Eggs are pickled in lime and the older they are the better they are liked. The cost of food is so small and the necessities so few that a poor man can keep alive on two cents a day, and with four dollars a month a Chinamen can support a family and save something for his funeral. Many people are so poor that the food for each person is weighed out by the ounce, just so much being allowed for each person. To the average Chinaman happiness consists in being fat with plenty to eat. Many of their markets are very good, containing vegetables, oranges, grapes and nuts, with many kinds of fish. A favorite meat is pork and pigs are allowed to run about and wallow in the streets of the cities, even being found near the gates of the Emperor's palace. The black pig, according to Chinese ideas, has the choicest meat, the same is true of cats and dogs used for meat. They sometimes are cooked with a tip of jet black fur left on their tails to show the color. But there is a greater difference between the food of the rich and the poor in China than is found perhaps, in any other country, hence not all Chinese eat cats and dogs.

The farmers go to the fields and work several hours, then return for their break-

Chang Kang Wa and Soldiers.

fast about ten o'clock. Their dinner is eaten at three in the afternoon, and these two meals are all the Chinese habitually have, although tea is frequently indulged in.

In 1627 the Manchus, who had subdued a part of the country issued an order that all Chinese under them should adopt their mode of wearing the hair as a sign of their subjection, or death would be the penalty. Thus at first compelled to wear a queue and have part of his head shaved, the Chinamen now does so from choice. Each morning finds a barber coming to shave the well-to-do Chinaman, while the poor man goes into the street and sits on a barber's box to have his ears cleaned, his eyes swabbed out, his head and face shaved, and his queue braided. Whiskers are seldom worn except by men of high official rank, and it is very improper for a man under forty years of age to have a mustache. In some provinces the privilege is only given to those who have attained the dignity of being grandfathers.

The principal money of China consists of brass and copper coins with holes in the center so that they can be carried on strings. These coins are called "cash" by the Chinese, and one must be very poor indeed to have no cash at all for it takes from one hundred and fifty to two hundred of them to equal in value one of our cents. Some of these coins in circulation are hundreds of years old and Americans would long ago have placed them all in a museum, but the Chinese are accustomed to many ancient things. Travelers journeying through the empire find it necessary to carry considerable cash with them to meet their expenses and demands of the beggars. They tell us that thirty dollars worth of cash is a load for a mule since the coins are so cheap and heavy. Large business transactions, however, are made with silver which is valued by its weight.

To the Chinaman no event in his life is attended with the importance of a death of a relative, especially a parent, and at no time is there such lavish display as is found at funeral ceremonies. A rich citizen of Tien-tsin several years ago spent one hundred and fifty thousand dollars on his mother's funeral. For a large funeral the waifs and beggars are hired to help do the mourning. While carrying banners they wail and sob, although the fun-loving boys cannot conceal a half-hidden smile amid their moanings. The louder the noise the better the Chinese seem pleased with the funeral; a large trumpet worked on the principle of a garden pump and making a "boo-hoo" noise is often used to produce the sobbing of relatives. After the funeral ceremonies the coffin containing the relative is often left for months and sometimes years out in a field unburied.

Beggars are a very interesting class of Chinese, and, just as in our own country, some are very deserving, others are not. But almost every means is employed to excite the pity or gain the good will of the passers-by. They will thrust holes in their cheeks and keep the wounds sore and bleeding by pieces of steel, and in some cases cut off a hand or foot and then show the bleeding stump. Again, a beggar will dig a hole in the road with a shovel and await the approach of a traveler and then sprinkle a few square yards of the dusty road with water and demand pay. If in the above or similar cases the money is refused, he often follows the traveler for a mile swearing and cursing the eyes, ears, hands and feet, enemy's grandmother, great-grandmother's grandmother. These curses no doubt alarm native travelers but foreigners do not greatly fear that the destiny of their ancestors will be changed by Chinese oaths uttered by disappointed beggars. It is related that some years ago the Emperor of China was accustomed to be carried in his sedan chair over a certain bridge where many beggars were always found. Upon one occasion he commanded his attendants to stop and seize the beggars, take off their ragged clothes and instead give them new ones. Upon investigation

he found enough money concealed in their rags to build a handsome marble bridge in place of the wooden one.

The use of opium is a wide-spread and pernicious habit. India supplies most of the demand but opium is also being more extensively produced in China, taking the place of rice and other cereals, thus making the country more liable to famine. Before opium is smoked by the Chinese it is reduced from a solid to a liquid state by a process of boiling, and when ready for use looks like thick, dark-colored molasses. An ounce costs about eleven hundred cash, although it can be obtained in very small quantities. It takes only a period of about fifteen days to make a beginner addicted to the vice, providing he smokes at regular intervals. We are told that the quantity has less to do with the forming of the habit than the regularity; a person becomes an opium slave far quicker by using a little each day than if larger quantities are used with longer and irregular intervals between. Because of the severe sickness and great pain the breaking of the habit brings to the opium victim, few are able even with a foreign doctor's care, to undergo the terrible ordeal. Yet in the face of these facts that none can escape the habit if opium is trifled with, that misery and poverty are produced by it on all sides, and that few are ever cured, the increasing number of opium slaves is so great that the Emperor and officials have expressed anxiety as to China's future.

Another vice of the sons of Ham is gambling. They wager everything and anything. Among the rich and beggars alike may be found inveterate gamblers. Instead of buying bread outright they will wager twice its worth with the peddler and run the chance of getting it for nothing. The dice box is everywhere present and men wager their wives and children and even the joints of their own fingers. A gambler who had become a Christian was found by his pastor to have bet and lost his wife for the sum of three dollars and sixty cents,

Many Chinese from their birth have the idea that money rules not only this world but the next also. The gods are bribed with bogus money and the destiny of human souls is bought and sold. "The Peking Gazette" the official paper of the government, the oldest newspaper in the world, and which for eight hundred years has appeared in its present form, will sometimes state that for a certain sum of money official or literary rank will be sold. When a Chinamen desires an office which he is too poor to buy, his friends often form a company and advance the money for him until he reaches a position where he can easily rob the public. A strict account having been kept of the money loaned he shares his profits with them according to the amount that each invested. Several years ago the governorship of Shanghai, paying a salary of four thousand five hundred dollars was bought for one hundred and fifty thousand dollars, which to us would seem a poor investment but the purchaser no doubt saw great opportunities. Taxes are light for the farmers who live upon the produce of a few acres, but the merchants and those engaged in commerce are sorely oppressed by the officials.

Chinese ideas of decorum demand a constant practice of insincerity, a trait which they have so long practised that it has become characteristic. If, for instance, they asked a guest to take a certain chair, they would be shocked to have him at once seat himself. No, he must refuse, then decline the honor, finally be persuaded and at last accept the seat, and this procedure must take place in regard to everything. Hence, they can easily sham and pretend what they are not. Although the merchants as a rule are honest in business transactions, yet the people are cunning and can make clever pretences when caught in wrong-doing and consider a manly confession out of place. It is said that even a boy when caught stealing will slip the article up his sleeve, make a very low bow and say with a beaming smile while present-

ing the object to his accuser, "Here is what you have lost."

What the Chinese home, social and political life needs is the transforming power of the Lord Jesus Christ in the individuals. The bulwarks of tradition and custom surrounding the Chinese hearts are being encompassed by Christians, and though the whole empire may scoff and scorn these unpretentious efforts, yet by persevering faith the walls of unbelief will fall as did Jericho of old.—*From The Missionary Messenger.*

The Grace of My Heavenly Father.

By Alfred Woodroffe, C. I. M., Tch-Tang.

A Chinese Story.

IN a small country town of North China, old Mr. Li sat alone over the brazier in his little ground-floor room trying to warm his hands—the short-nailed hands of a Chinese toiler. Things had gone hardly with him lately, and now, old, infirm, childless, as he was, starvation stared him in the face. The future was black—he preferred to look back upon the past.

Mr. Li heard the Gospel late in life, for in his youth the messengers were few, and it was long before they penetrated to his remote village: but when he heard it, he accepted it with whole-hearted devotion. He was a poor laboring man then, and had never learnt to read or write; but he saw how the Book could bring the message of joy to thousands whom the voice of the foreign teachers could never reach. And therefore, as long as health and strength re nained, he spent them in hawking the pr cious publications from door to door through his own province of Shansi.

It was hard work. The teeming millions of the Chinese choose rather to congregate along the river banks and in walled towns.

His own district was woody, mountainous, and thinly populated. Colportage meant long days of dreary wandering, with a load that scarcely grew lighter in a week, for the rural population cared little for books, and detested foreign notions.

Often he would pause to rest in the mountain track above his native place, Toh-lang, and look down at the little city nestling in the woods, its walls almost hidden by the old gnarled trees growing in their crevices. If he had been a foreign teacher he might have seen there a parable of the old Chinese customs and superstitions, so firmly welded into the hearts of his countrymen that to uproot them would be to destroy the bulwarks of the nation. He might have noted that these encumbering growths, while apparently binding the stones together, were in reality disintegrating them, so that they were crumbling away beneath the luxuriant outcrop. And he might have remembered the general who, when he was defied to attack a fortified town, replied, "Your people guard their citizens with walls, but we guard our walls with men." May that one day be true of China; may her strength be shown not in her exclusiveness, but in a united, enlightened people.

But no such thoughts entered into Mr. Li's mind, for he was an unlettered peasant, not given to the poetic flights so much admired by the literati among his countrymen; and when he looked down upon the little town, it was only to think with a heavy heart about his cousin, also named Li, his nearest surviving relative, who was living there as a Buddhist priest.

Every time he passed that way with his pack he put up at his cousin's temple or monastery, for in China the "joss-houses"

are places of public entertainment, like the hospices of mediaeval Catholicism. And when he was questioned about the contents of his load, and the objects of his journey, he would speak to them of the wonderful new religion preached by the foreign teachers—one which not merely imparted barren moral precepts, but promised strength to follow them, and pardon for the past, through the all-embracing love of a Heavenly Father and Redeemer.

"Our religions," he would say, "bid us climb out of the pit. The Jesus religion lifts a man out of it."

As time went on the circle of his hearers increased, and the "doctrines" grew familiar to the more pious and intelligent among them. But few, indeed, were found to accept the offer of salvation. Most rejected it, and none more bitterly than his cousin, the Buddhist priest.

"I am a read-book-man," he would say, "whilst you, my venerable relative, are one of the unlearned. How should you presume to teach my unworthy self? Besides, how can I need the Jesus doctrines when I have my own? 'True doctrines,' saith the classic Su-Tung, 'inspire lofty natures with love for their fellow-men,' and what more can yours do for me?"

Time went by. Old Li grew too feeble to bear his load of books, and in order to maintain himself and do good at the same time he took charge of a refuge for curing opium-smokers. Unfortunately this did not attract enough patients to pay its way. His little house stood empty, for he had neither wife nor child to share it. Nothing lay before him but bankruptcy and beggary.

His cousin, the Buddhist priest, however much he might hate the teaching of the " red-haired devils," had a kindly heart and strong family affections. Himself a lonely celibate (in accordance with monastic rules), he clung to his elder relative and brought him nourishment during several weeks. The latter greeted his benefactor with "chin-chins," that is, shaking his own clasped hands close to his face. But as the food was handed to him, the old man always bowed and said: "Tien-Fu-tih-en-tien"—"The Grace of my Heavenly Father."

One day the priest took him up sharply.

"Your Heavenly Father's grace? Who is your Heavenly Father? I am the person you ought to thank. I bring you this food to save you from starvation, and all you say is "Tien-Fu-tih-en-tien.' You should say, 'Pai-thok' (thanks for favors received), and say it to me."

"Ah, no," answered the old man, "The sound of your honorable footsteps is welcome whenever you enter this contemptible dwelling. But it is the Lord who sends you."

"Very good," said the priet. "You kow-tow(prostrate yourself) to your Heavenly Father, whom no one can see nor believe in, and on me you barely bestow chin-chins. I'll not bring you anything more, and then see how you get on,"

He kept his word. The next week went by, and the small provision dwindled till the last morsel was gone. And that is why Li sat alone in his room, as he warmed his wrinkled hands at the charcoal brazier—his only earthly comfort. He had prayed and hoped against hope that the threat would not be carried out. But the usual day and hour for his cousin's visit had gone by. Nothing more could be hoped for in that direction. Old Li could not quote the classics like his cousin, but a better word came back to his memory, a word from the blessed Book he could not read, bnt had often heard and learnt by heart.

"Look at the birds of the air; they have neither go-down nor rice-house, yet your Heavenly Father feeds them. Are ye not much better than they?" and he remembered how the birds fed by God had in their turn been sent to feed His servant Elijah.

"There is nothing for it," he said to himself. "I must look only to God. If He fail me, I shall starve." And kneeling on the k'ang (bed-stead) he poured out his

petition to Him who gives to all their meat.

Suddenly a great noise out in the yard broke in upon his prayer. He went down to find out the cause, and as he opened the door, to his astonishment a large cob of maize fell at his feet. He looked up, and over his head saw two vultures fighting and screaming in the air. Had they dropped it? He took a hasty step forward and as he stooped for it he found a piece of mutton, which had evidently been dropped earlier in the fray. The birds of prey had again been made the ministers of Providence.

The Chinese are never over-fastidious in diet, according to our ideas. Li gratefully picked up the unexpected gift, put the pot on the fire, and while the food was cooking knelt once more to give thanks for "the grace of His Heavenly Father."

While he was thus engaged in came the priest. His conscience had not been at rest concerning the needs of his poor elder cousin, so concealing a package of food in his long sleeve, he found his way to the latter's abode and saluted him with:

"Chin-chin, venerable uncle. Where is God?"

With delight the old man raised the pot-lid, and showed his relative the wonderful and timely provision made for him by the Heavenly Father.

When the priest had heard the story, he silently withdrew the parcel of food from his sleeve, presented it, and walked away perplexed.

His belief in his own creed was shattered by this proof of God's faithfulness. Before long he had forsaken the priesthood and the idols which he had served for thirty years. He is now a deacon of the Christian assembly in Toh-Iang, which numbers forty communicants.

Mr. Li senior, though very old and too feeble to shoulder his pack, still wanders about the country wherever and whenever he feels the call to preach the Gospel.—*The Regions Beyond.*

The Chinese Women and Their Homes.

AS WE are now interested, through the missionaries in China, in the women in that vast Empire, it will help us to learn something of their condition and manner of life. We know that the condition of woman depends on the degree of enlightenment of a people, and that she only reaches her highest development in Christian lands. What is her condition and degree of development in China, the oldest of Asiatic countries, inhabited by perhaps the best Asiatic races whose characters have been formed by one of the best of heathen religions? How does the condition of our millions of Chinese sisters differ from our own?

Chinese classics teach that there is a dualism in nature, consisting of a good and bad principle, or the *yang* and the *yin*. The same is found in the division of the sexes, the man is the *yang*, or the good, the woman the *yin*, or the bad principle. She is different from the man as earth is from heaven. Women are human beings, but they are of lower state than man, and can never attain to full equality with him. Death and evils have their origin in the *yin*, or bad principle, but prosperity follows the subjection of the *yin* to the *yang*; therefore woman must be under the power of the man, and must not be allowed any mind of her own. The education of woman must aim at perfect submission, not at development or cultivation of the mind. Woman has no happiness of her own, she must live and work for man.

All Chinese are Confucianists, or ancestor worshipers. Ancestral worship has helped to preserve the position of woman and put her more on an equality

A Street Scene in Peking, China.

with man. There can only be one "illustrious consort" named on the ancestral tablet to father and mother, so there can only be one wife, "tsih," in the family. The worship of ancestors is the real religion of China. The tablet on which the names of ancestors are inscribed is kept in a shrine, in poorer families in the house. On the tablet the mother is named with the father. There may be concubines, but these are not mentioned on the tablets, and this one fact has done much to preserve the legal, social and domestic position of women. By becoming the mother of a son in the direct line of the family the wife may have her name on the ancestral tablet, and in this way she may escape from her degradation, and in a measure become the equal of her husband, but only in the affairs of the household and in the ancestral halls. Her bondage does not end in this world, but is the same in the future world. She belongs to and must serve the same man, and her happiness depends upon the offerings made by her descendants. As women need no mind of their own, they are given no education beyond that necessary for a good cook and good needle woman. They are taught to be modest and deferential to their superiors. As they have no education and among the better class are kept in confinement, they have no occupation beyond household duties, except gaming, gossiping and fancy-work. As a wife, woman has little power over her husband, such as trying to make evil husband, but when she becomes a mother-in-law, she reigns supreme in her household. Her daughter-in-law is her slave, until she in turn becomes the mother of a son.

Among the poorer classes the women work in the fields and out of doors with the men, and are more on terms of equality with them. In the home-life there is much that is admirable. Filial piety and reverence for parental authority is taught. The sons generally remain with the father after they are married, but the father's will remains supreme. Sometimes there are two or more generations living peacably in one household.

Polygamy is not sanctioned in China, but a man may have as many concubines as he chooses; only the real wife, however, may have her name on the ancestral tablet. The children of the concubines belong to the true wife. Divorces are rare in China, and are granted for only seven reasons. Talkativeness is one; disobedience to the mother-in-law another.

As only by being the mother of a son a woman can attain happiness here or hereafter, and as only a son can minister to the needs of the wandering spirits of his parents who have gone on before, the birth of a son is a great matter for rejoicing, and his progress up to manhood is attended with many prayers, offerings and religious ceremonies, some extremely

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

spirits think he is a girl, so his life will be spared. But daughters are not welcome, and are looked upon as the result of some sin committed by the wife. Girls are not counted among the children. A Chinese asked how many children he had answered: "I have three children and a girl." Boys are given names during various periods in their lives; girls but two; the milk name and a name at the time of marriage. Girls are looked upon as only an expense. Their marriage is expensive, they bring no income into the family, and when they marry they pass out of the family entirely. In some of the poorer sections of the country girl babies are put to death by drowning or strangulation.

Chinese women are said to be generally ugly in appearance. They are below the average in height, with straight black hair, black eyes and yellow complexion. The custom of binding their feet in infancy, thus making them almost cripples, makes them still more repulsive in appearance. Three and one-half inches is the length for a fine lady's foot, and one man boasted that his wife's foot measured two and one-half inches. The origin of this hideous custom is unknown. One Chinaman, however, gave as the reason for it, that "a small foot is easier to live with. A big-footed woman sometimes kicks." Sometimes a man has a wife with little feet for ornament, and a secondary wife with big feet for business. Another hideous custom high-class Chinese have, both men and women, is to let the finger nails grow to several inches in length. These are worn inside of metal sheaths, to keep them from being broken off.

Marriage is a very important ceremony, and is made as early in life as possible. The sexes are separated when quite small, so the bridegroom rarely sees the girl destined to be his wife. Arrangements are all made by the parents and professional "matchmakers," who make it their business to keep informed as to the marriageable young people in the community. There is much ceremony to be gone through, consulting of oracles for propitious signs, etc., before the ceremony can take place. Gifts are exchanged between the households, according to their means. When the day for the ceremony arrives, the bride is bedecked with finery of all kinds, placed in a sedan chair and started for her future home. Friends of the groom meet her on the way, and escort her to his home. Arriving, she is led from her chair, heavily veiled, into a room where her husband awaits her. Without speaking they sit down side by side, each trying to sit on a part of the other's dress. The one who succeeds first, will rule the household. This done, they proceed to the family altar and worship before the ancestral shrine; then drink a glass of wine together, after which the bride's face is uncovered, and the groom sees her for the first time.

The Chinese men are notoriously sensual, but the women are said to be modest in dress and behavior. Their dress is very much like that of the men, consisting of tunic and trousers. The wealthy class wear rich clothing, heavily embroidered, but the poorer classes wear cheap cotton.

On account of the dense population in China, the people are much crowded in their homes, which are generally dark and filthy, with no windows. The Chinese have for generations used chairs, tables, and bedsteads in their homes. The food, among the poorer classes, consists mostly of rice and vegetables, with occasional meat and fish. Food is eaten with chopsticks. The houses are built more substantially than the houses of the Japanese.

The Chinese are notoriousiy filthy. One traveler relates having seen a woman washing the bed-clothes of her husband, who had died of cholera, in a stream, and an another woman dipping up water not far away, to make tea.

Very little is done to relieve women in times of sickness and suffering. The practice of medicine is in the hands of quacks and rascals, and the remedies us-

ed are some of them revolting in the extreme. A man is not allowed in the presence of a woman not of his own household, and if a doctor attends one at all, he is allowed only to see her wrist.

Although the women in China have been thus kept down, and believed to be incapable of receiving instruction, notable instances are given in history where women have occupied positions in letters and in the affairs of the nation. Th present Empress of China is considered a woman of superior ability. When given a chance to learn, as they are now under the training of missionaries, the women show evidences of ability and capacity for usefulness equal to their sisters in western lands.—*From the Women's Missionary Record.*

Editorial.

THE Truth of God is for all mankind. If any desire to understand its nature and origin, and determine to follow it, they will realize this truth is from heaven It embodies what God hath decreed regarding our natures. To obey it is to obey Him It is nourishment for the soul; enlightenment to goodness; the cultivation of heavenly nobility and the peace of the earth. These are indispensable, and all impossible without the fear of God If the Emperor and all the people obeyed this truth, the officials, by good laws and righteous government, would compete for the welfare of the State; the gentry and literati, by intelligent principles, would change the customs; and the whole people, by their reverence and obedience, would lead in reform. Every class obeying the truth of God and advancing education would obtain not merely personal, but universal, good. Class differences would disappear, and the desire to harm others. Benevolent thoughts would extirpate hate, for with the educated there are no race distinctions. The mutual desire for a common weal would prevail till the brotherhood of man be established and peace reign in the land. How admirable and how desirable!

—*From an inscription prepared by the Chinese for a Memorial Tablet to the martyred missionaries of 1900, Taiku, Shansi, China.*

A death, in some respects very sad and yet not empty of hope, occurred in Asswit, Egypt, on May 7th. Mr. Robert Wallace Kidd, who went last Fall to teach in the Mission College in that place, succumbed to an attack of appendicitis; and though every possible effort was made for his relief and cure, God saw best to remove the young man from that field of labor in which he had been trying to serve his Master. He was a son of Rev. and Mrs. R. W. Kidd, of Beaver Falls, Pennsylvania, who will have much sympathy in their great grief. Mr. Kidd was a young man of marked promise and of most commendable life. His parents may take comfort in the thought of his exemplary career, and most of all in the belief that his trust for life, death and eternity had been placed upon the Saviour of men. The loss is a personal sorrow to Mrs. Wilson, for some years Associ-

ate Editor of this Magazine, as Mr. Kidd was her nephew, in whom she felt almost a parent's interest.

It gratifies us to have such a satisfactory article from Rev. E. L. Porter, telling something about the industrial teaching in India. We value his courtesy in sending it to us when we know how busy he must be. In a personal letter Mr. Porter says :

"Besides looking after this Home I have a large High School of nearly a thousand boys in the city to manage. It is practically self supporting but as the expenses are nearly a thousand rupees a month it takes careful management to make it so. We have two other high schools to contend with and only keep our place by better educational results. In the last University examination 75 per cent. of our boys passed the test while only 50 per cent. of the students from the government high school passed. The government inspector told me when testing the work of the Industrial Home that the teaching here was even better than in my school in the city."

Although Mrs. E. H. Carruthers has been absent from Xenia for some months, her name, by the desire of the committee, has remained upon the list of its members. Recently, however, she deemed it best to withdraw definitely from our number, and in this decision it seemed wise to acquiesce, although it was with reluctance that we formally parted from this friend. Miss Elinor Collins, of Xenia, has been elected by the Convention as Mrs. Carruthers' successor. The new Secretary is welcome, and the Committee looks forward with anticipation to her aid, counsel and companionship. Miss Collins is a sister of Mrs. J. W. Ballantine and a cousin of Mrs. J. A. McConnellee, of our India mission. So she will have an unusual sense of affiliation with the work of missions.

With this issue of the Magazine, its Associate Editor closes her formal work in that capacity. She shrinks from calling attention to this withdrawal, and yet is impelled to say one word of gratitude and farewell to those readers who cannot seem to her like strangers and to her colleagues on the editorial staff without whose collaboration and encouragement her work would have been quite valueless. Though sad at the thought of laying down a duty which had become dear, she rejoices in the hope that her successor is one in whose hands the interests of the Magazine are safe and who has the great matter of missions at heart. We need not ask for her the confidence of our readers; for that we think she already possesses, but we do make request that they will sometimes express this appreciation and will often pray that God may lead her to be and to do and to write as shall be best for His cause. There is much joy connected with her work: there is also an element of care and responsibility. Do not forget, dear friends, to mention her and the other members of the Magazine Committee before the Throne of Grace. And with this parting word we bid goodbye to those who have our gratitude for much patience. Reciprocal obligations we have had. May it be that God has so helped us in the discharge of these that when we shall meet in the last great day, it may be with joyful recognition and not with bitter regret.

We give again and more formally the invitation extended by the United Presbyterian Missionary Societies of St. Louis to all friends who intend to visit the World's Fair.

The missionary societies of our St. Louis churches extend a cordial invitation to World's Fair visitors to attend the regular meetings of their societies. First United, Morgan St. and Neustead Ave. meet in church second Thursday 2:30 p. m. Gibson Heights, Taylor and Arco Avenues, meet in homes of members last Thursday 1 p. m. Grand Ave., Grand and Forest Park Boulevard, meet in church last Friday 2:30 p. m. Wagoner Place, N. Market and Wagoner Place,

meet in church last Thursday 2:30 p. m. East St. Louis, Washington Place, meet in church first Thursday 2:30 p. m.

The Missionary Social Union of the St. Louis United Presbyterian churches will meet in the Gibson Heights church, Taylor Ave., second Friday of July.

"O God, who in Thy dear still heaven,
Dost sit, and wait to see
The errors, sufferings, and crimes
Of our humanity,
How deep must be Thy causal love!
How whole Thy final care!
Since Thou, who rulest over all,
Canst see, and yet canst bear."

—*Ellen Hooper.*

The Annual Meeting.

The Annual Meeting of the Women's General Missionary Society constitutes a forum for the discussion of the vital problems of our Women's denominational work. It is worthy of the respect, attention and support of every loyal United Presbyterian in our membership, yet too frequently the average woman has allowed this important meeting to pass in the procession of current events with less heed paid to it than a parade marching before her door. In so far as a few brief notes will prepare the uninterested and uninformed for the full report of the Convention which will appear in the July number of the Magazine, we shall believe ourselves to have contributed real service to the rank and file of those not present at this very interesting meeting.

In the presentation of these notes we have a two-fold intention:

First, to give to the President the honor due her high position, as well as for her excellent and efficient service. Unaided by either vice president, with ease of manner and sweetness of spirit, Mrs. Charles Crowe directed every regular session of the Convention. We would also make honorable mention of the different secretaries, the watchful, faithful Treasurer whose names and faces rise up before us with insistence. They are equally God's gift, each one in her place and each a power in that place. How much we owe to these strong hearts, and willing hands which work so capably in our great cause and widely extended work without interruption the "long year hrough!" Our great debt to them is the debt of love. Although Christ's workmen seek not human praise, they are not slow to appreciate spontaneous recognition.

Second, to compliment and thank the friends and citizens of Bloomington for many kindnesses and for generous hospitality, and to give to God all the glory. Never could self confidence or self elation be less opportune. Those who could not be of one mind in every detail in action can surely rejoice with one heart and one voice in the loving kindness that has been vouchsafed to His cause, and together magnify His name for the prosperity that crowned the efforts of the past year.

Out of the remembrances of the past there lingers the pleasant conviction that the meeting was worthy in every way of its predecessors. We were not troubled by the fear in the least that it would fail of doing United Presbyterianism the utmost credit. As regards intense earnestness of purpose, attention and promptness in attendance upon the sessions of a three day's meeting, the late May gathering maintained its high standard and did honor to the church to which the Women's General Missionary Society is auxiliary and to which it is loyal. Eloquence and logic were not wasted in resolutions and deliverances promising mighty deeds in advance without practical provision being made to meet them, thus conclusively showing that the Convention was not made up of theorists but of practical working women.

Now that the Annual Meeting has come and gone, may the workers who met to learn of and compare results, and to plan

for larger and better service another year, set forth upon new efforts with faith in the great Leader, assured that if we as under-rowers "in the ship" are willing to be led by Him His blessing will follow whatsoever is done in His name.

When the days of privilege were over the writer returned to her Xenia home rejoicing that the Women's General Missionary Society had just such a work to do for Christ and the world and with an earnest desire that the day may soon dawn when the women of our church may come to understand and recognize what an important part the Women's General Missionary Society is carrying forward in its Home and Foreign Missionary work.

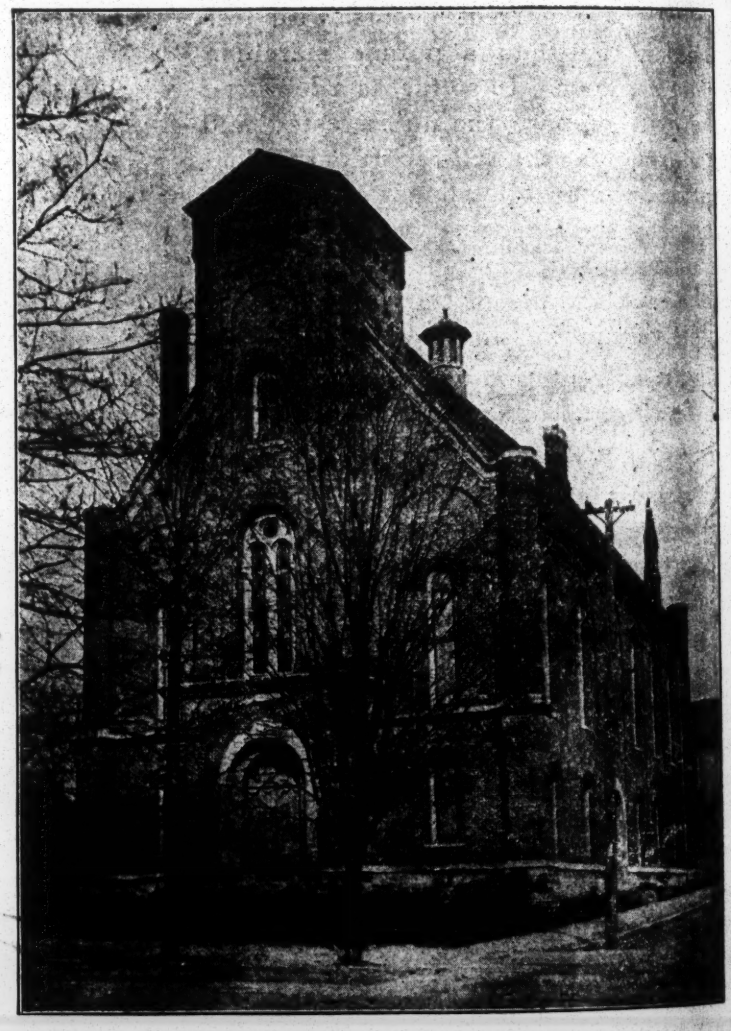
H.

Presentation of Missionaries.

Although there was a tinge of pathos, such as attaches to a missionary farewell, yet it is not often a scene transpires that stands for more self-sacrifice and devotion than when ten lady missionaries from the foreign field were invited upon the platform and each introduced to the large audience. It was a life picture of the reality of the Christian religion, reminding the observer of the great work going forwa.d in Christianizing the world and of its immense needs. Women were presented who had spent years in India and Egypt, almost a life of devotion to the cause; for most of these had gone in other days from pleasant homes and congenial surroundings to take up mission work thousand of miles away from friends a.d native land. Literally they are soldiers of the cross.

The honor of being introduced first was worthily bestowed upon Miss Elizabeth Gordon, familiarly known as "Auntie" Gordon, over eighty years of age. Fifty years ago with her brother, Dr. Andrew Gordon, and his wife now deceased, she sailed for India and with them was an instrument in God's hand of opening the missionary work of our church in India. She returned a few years ago to her Iowa home to spend her last days among her own people, but she has lost none of her zeal and love for the souls of those among whom she loved to labor and among whom she would gladly have spent her days. As one looks upon her calm placid face—the rest and the reward seem not far off.

Mrs. Belle Lytle, a pioneer in the India mission work, was also introduced. Mrs. Lytle has a daughter in Monmouth College. Her husband, who did valiant



United Presbyterian Church, Bloomington, Ind., Rev. J. D. Barr, Pastor.

service for the Master, died at his post a few years ago in India.

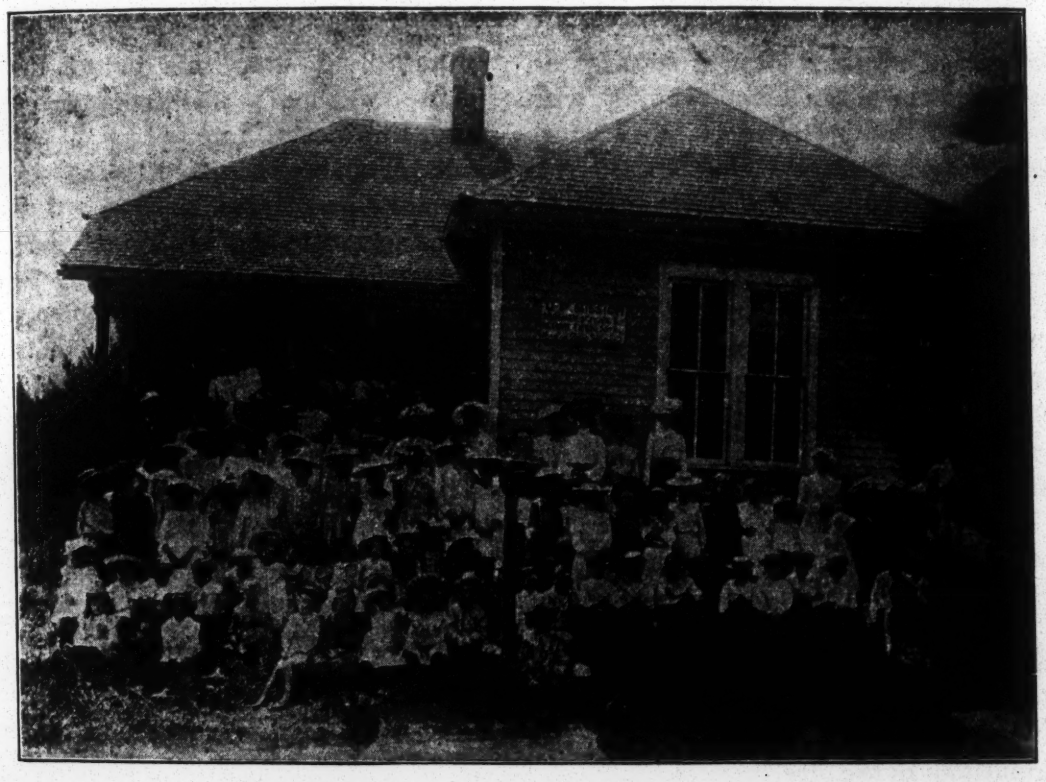
Another scene as pretty as any picture was the presentation of three young women—Miss Morrison, Miss McMillan and Fannie Martin, each of whom is home on her first furlough after seven years in the India field. With others they sail again in September for another term of service. They go again with brave hearts into the great harvest field that is waiting for willing workers.

Mrs. McConnellee, from Rawal Pindi, India, now on her first visit home after seven years of service, was presented. Five bright little children are the American joy in their far away home.

Dr. Anna Boggs Watson, who made an able address to the Convention was also introduced. She ranks as a skilful surgeon and physician, which only adds to her efficiency as a Christian missionary. She is in charge of a hospital in Tanta, Egypt. Miss Wilson, of Chicago, was also on the platform among the bevy of missionaries soon to depart for their chosen work.

Calls were made for Rev. J. D. Barr, pastor of the church in which the Convention was held, and for his sister. The father and mother now pioneers in India work, are in that country and doubtless their thoughts wander from the Orient thousands of miles away to the proceedings of the meeting of which their son and daughter are the host and hostess.

The mothers of the missionaries present were not overlooked—Mrs. Wilson and Mrs. Chambers. These introductions were most happily made by Mrs. W. J. Reid, who has been the Foreign Secretary of the Women's Board for many years and who has a personal interest in every foreign missionary and is well informed in the details of foreign work.



United Presbyterian Mission, Bloomington, Indiana.

After the foreign workers had been presented, Mrs. H. C. Campbell introduced the ladies who are devoting their lives to work in the cities, with the Italians and among the colored people of our country. As each was introduced the audience arose and many of the ladies cheered and waved their handkerchiefs. The

home mission workers introduced were Miss McMunn, Cincinnati; Miss Stewart, of Dayton; Miss Jennie Bryan, of Pittsburg; Miss Margaret Kerr, of Henderson; Mrs. Alice Marlin, of Bloomington Ind., Mrs. Pinkerton, also of that city, whose daughter, Miss Emma, is at Knoxville College working for the Freedmen.

Miss L. Dickson was press reporter for the Convention, and to her report we are largely indebted for this resume of a most profitable and delightful occasion.

Special Features.

An interesting incident connected with the convention was the presence of Rev. W. F. Reed, of Bloomington, a much beloved and a retired Methodist minister, who closed the service, one evening, with the benediction. His niece, Miss Mary Reed, is a missionary to the lepers from the Methodist church at Chandaz Height, India. Having contracted leprosy, she has lived an isolated but useful life to the unfortunates among whom she dwells.

The reception to the visitors and delegates was an interesting part of the opening program. It was entirely informal, the one object that all might become acquainted and the three days of the visitors be the more pleasant and agreeable. A reception committee was in charge and it was the duty of each person entertaining visitors to see that her guests become acquainted. Refreshments of cake and coffee were served. The company included a number of friends of other denominations in the city.

The church was nicely decorated with flowers and draped with American flags. Down stairs the Sabbath school room was used as a reception parlor, writing room and postoffice. The postoffice was in charge of Miss Anna Weir. About the walls of the room were pictures of foreign missions and scenes in foreign lands. One of the features of the meetings were the pretty little girls acting as pages for the convention. They were dressed in white with a blue sash.

Mr. J. Campbell White who gave the address Wednesday evening, is one of the best known men of the church, and talks from all sides and experiences of missionary work. For eight years he was at Calcutta, India, in charge of the Y. M. C. A. work and he is now secretary of the Ways and Means committee of the United Presbyterian church. He has made special study of missionary work and his talk was an interesting exposition of that subject. He showed several relics brought from the Orient. One was a Mohammaden, a slave drivers whip, another a praying machine used by the Hindus. This machine has a prayer on a wheel and the Hindus believe that all they need do is to revolve this wheel.

Possibly no story told before the convention was more thrilling than that of Miss Elizabeth Campbell as she gave an account of the work among the Fox and Sac Indians of Tama, Iowa. She gave a history of the tribe and their journeying from one state to another, and of their original home at Tama, that they now own in fee simple—three thousand acres in the most fertile valley of Iowa. Miss Campbell told also of the discouragement of their efforts by the work of politicians.

Miss Jennie Bryan, sister of President Bryan of Indiana University, was a delegate. She is a native of Bloomington and is now a missionary among the Italians in East Pittsburg. She much enjoyed a visit among her old home friends.

Miss McMunn, of Cincinnati, told of the work among the slums of that city and the progress of her work. Miss McMunn is very much in love with her duties and shows her great sympathy with it.

After Thoughts of the Convention.

The Convention program always provides a prominent place for the Thank-offering service. This feature of the Women's work has become a strong support in the Women's General Missionary Society, enabling it to provide generously for work already undertaken and plan for work proposed. To the public in general—the presentation of the Thank-offer-

ing, at the aunual meeting, by those who represent the auxilliary societies, is a pleasant sight, with little thought perhaps of what it represents. But to those who bear the offering, as well as those who plan for the ingathering at the annual meeting, it has greater significance. It is the accumulation of prayers, thoughts, as well as gifts, in grateful love for many mercies received during the year.

This beautiful service is dependent upon God's word, in both responsive and praise selections, to convey the meaning and purpose of a Thank-offering and how appropriate the scripture, in authority, obligation and blessing, to make His way known upon the earth and His Salvation among all nations!

There hung before the audience that evening this startling fact: "If every woman in the United Presbyterian church would give *one penny a day*, or seven cents a week, to God as a Thank-offering, there would come into the treasury of the Womens General Missionary Society the sum ot $273,375.00.

When the offering was announced at Bloomington it was only $32,000. We are short of our possibilities nearly a *quarter of a million dollars*! !

Dr. Anna Boggs Watson, of our own hospital in Tanta, Egypt, gave an excellent address about the women of Egypt on Thursday evening. The opportunity to learn of the condition and needs and claims of women in heathen lands was never better presented to the convention than in these two addresses of Thursday and Wednesday evening. The Women's General Missionary Society support a large number of workers in both fields, and yet what are these among the millions unreached ?

The report of the secretaries called forth many questions and answers. Note books received valuable information that will be carried back to the congregational society and bring forth fruit, we trust, *one hundred fold.*

"The Negroes' Home Life," an address by Miss Margaret Kerr, of Thyne Institute, W. Va., deserved a larger audience than it had at Bloomington. We hope readers of the Magazine will have the opportunity to read this address in due time. Miss Kerr is a faithful teacher among the Freedmen and the Convention greeted her interesting paper with appreciative attention.

"Medicine an Open Door." This Conference was above the average, both in matter and manner of delivery. Though the papers will doubtless be published for readers of the Magazine, yet one misses a great deal when not able to hear a good paper well presented. In this conference Mrs. McConnellee, of Rawal Pindi, was very happy and pleasing in relating the experience of a day's work as evangelist and physician. The chairman of the Conference, Mrs. R. A. Elliot, of Pittsburg, and her helpers, Mrs. Parker, of Philadelphia; Miss Webster, of New Concord; Mrs. D. C. Stewart, of Salem, N. Y., gave five minute addresses of superior merit on medical missionary work in and out of the hospital, as well as incidents in same.

Every one on the program gave entire satisfaction. It might not be good taste to speak of the character of the devotional exercises, and yet we never heard more impressive comments on passages of scriptures chosen and we cannot withhold the pleasure of saying that each one was not only carefully prepared but beautifully presented. We may not again for many years hear the voices of Misses McMillan, Martin and Morrison. They did not exceed our home friends, but the sweet privilege of having them in these devotions will not soon be forgotten. May they also be blessed in their attendance upon the Convention of 1904.

Mrs. A. N. Porter, of Rock Island Presbytery, has the honor of being President of the Convention of 1905. We know Mrs Porter and the Women's General Mission-

ary Society may be congratulated on having her at the helm.

"Let Thy work appear unto Thy servants and Thy glory upon their children; and let the favor of the Lord our God be upon us; and establish Thou the work of our hands upon us yea the work of our hands establish Thou it." M.

Outlined Programs for 1904.

JULY—CHRISTIAN MISSIONS. PART I.—FROM EARLIEST TIMES TILL NEAR THE CLOSE OF THE NINETEENTH CENTURY.

1. The Door Opened to the Gospel.
2. The White Man's Burden in China.
3. The Nestorian Tablet.
4. Fibre of Faith among the Early Converts.
5. Native Preachers and Teachers.
6. The Two Roberts—Morrison and Milne.
7. Williams, the Pioneer Printer.
8. Peter Parker and Medical Missions.
9. Power of Christian Literature in the Flowery Kingdom.
10. The China Inland "Faith" Mission.
11. The Tragedy at Tientsin in 1870 and Tientsin Today.
12. Sir Robert Hart and Our Debt to Christian Diplomats.

AUGUST—THE YEAR'S WORK OF THE UNITED PRESBYTERIAN CHURCH.

1. The Utility and Futility of Money as an Agent in advancing God's cause.
2. The Story of the Year. (Assign the various departments to different individuals.)
3. A Question and Answer Exercise from "A Treasury Catechism."
4. What is meant by the "Foreign Mission General Fund?" How is it accumulated and how expended?
5. Reading Circles in the Auxiliary Societies.
6. The Duties of Literature Secretaries.
7. A series of Brief Comments on (a) The value of Homes for Missionaries' Children; (b) The duty of prompt and systematic remittance of contributions; (c) The work of the Finance Committee; (d) The endowment of hospital beds; (e) The method of selecting and appointing missionaries.
8. The widening Prospect of the United Presbyterian church.

SEPTEMBER—CHRISTIAN MISSIONS. PART II.—ON THE THRESHOLD OF THE TWENTIETH CENTURY

1. Women's Work for their Sisters in China.
2. Some Notable Women Missionaries in China.
3. Chinese Women as Christian Workers.
4. Schools for Girls in China.
5. Young Men's Christian Associations and Christian Endeavor Societies.
6. Peking and Nanking as Educational Centres.
7. Yung Wing and His Chinese Boys in the United States.
8. Lessons Learned from the War with Japan.
9. Brewing of the Boxer Storm.
10. Compare the Empress Dowager with Catharine II of Russia.
11. The Siege of Peking.
12. Message of the Martyrs.

OCTOBER—HOME MISSIONS: PARSONAGE WORK: MINISTERIAL RELIEF.

1. The West as a Mission-Field.
2. The Work of the Woman Missionary in Cities.
3. The Parents' Prime Home Mission.
4. Reciprocal Duties of the W. G. M. S. and its missionaries.
5. United Presbyterian Work among Immigrants.
6. The Need of Denominational Loyalty in Home Mission Work.
7. Financial Aspects of the Parsonage Work.
8. Ways of aiding the Parsonage Fund.
9. Advantages accruing from a suitable Parsonage (a) to the pastor: (b) to the congregation.
10. "Motives and Means" for Ministerial Relief.
11. Method of securing aid for needy and deserving aged ministers or their families.

NOVEMBER—THE OPEN DOOR OF OPPORTUNITY.

1. China in Convulsion.
2. Kuang Hsu and His Schemes for Reform.
3. Ladies of the Legations at the Court of the Empress Dowager.
4. Li Hung Chang and other Eminent viceroys.
5. Chinese Scholars and Statesman in the United States.
6. The United States as a Maker and Breaker of Treaties with China.
7. Russia's Occupation of Manchuria.
8. The "Yellow Peril" and the "Yellow Hope."
9. Men of Might who have Shaped the Future of China.
10. How Missions have Helped in Diplomacy, Philanthropy and Social Progress.
11. Outlook for Chinese Women in the Twentieth Century.
12. Coordination of Christian Forces in China.

DECEMBER—INDIA.

1. Map Study: Our Mission Stations in India, with brief statement of facts relating to each.
2. Is the Punjab open to United Presbyterianism? Specific Hindrances and Encouragements.
3. A Definition of "Self-Support" in Missions.
4. The Need and Value of Suitable Education among the Native Women.
5. Industrial Training. Is it feasible in connection with our Mission?
6. The Necessity of Missionary Holidays, and their Utility to the Cause.
7. The version of the Scriptures used by our church in India.
8. Discussion: The Hospital Work.
9. The Future of the Famine Orphans. Has their rescue been from sin as well as suffering?
10. The training of Native Theological Students.

Thank-offering.

A Thank-Offering Message.

At the meeting of the Woman's Board on May 3d it was decided to ask that the Thank-offering for 1905 be double what is given for 1904. This motion is not so much to have those who are accustomed to give Thank-offerings to double the items they gave this year, as to increase the number of givers throughout the church. When as figures show that $273,-750.00 could be placed in the Lord's treasury every year, if the 75,000 women whose names are upon our church rolls would give on an average of one penny a day, and the offerings each year fall below $46,000, we may safely conclude that the large majority of our United Presbyterian women are giving no Thank-offerings to the Lord who so richly blesses their lives day by day.

How are we to get these careless, indifferent ones stirred up to know the blessedness of giving gifts of gratitude to God. Only by personal, persevering effort and by having *all at it* and *always at it*, as our motto. And who are to put forth personal effort? *Every officer and every member of every society who is at present a giver herself.* While your Presbyterial Thank-offering secretaries, and your congregational committees and your general secretary have each their own special work to do—every present giver of a Thank-offering should help on this movement by striving to get as many others to give as possible, and keep on striving year after year until all our women are keeping step with those who are in the front ranks of givers. Work all along the line—with a certain sum given regularly per day or week through the Thank-offering boxes, will soon bring about that glorious day when every one of our 75,000 women will be a grateful giver to her God.

Reader will you not do your full part in this work and help make the movement a success? We urge the use of boxes because where they are not used, the giving is usually spasmodical and depends largely on the annual "stirring up" of a Thank-offering committee or as in some instances of the pastor, and but little real permanent good is accomplished in training the people to be regular systematic givers. While if you educate to the faithful using of the boxes you are establishing a habit of giving that will widen and deepen and bring with it such rich blessings as are unknown to those who do not practice it.

A delicate young lady, a wage earner, was asked not long since "What about your thank-offering box, do you still use it?" She quickly replied "*I could not live and be happy without it.*" This is the loving, generous spirit of gratitude, we need to have established throughout the entire Christiandom. Ingratitude to God is one of the prevailing sins of the day, and the value of training in giving regular Thank-offerings to God is seen in that it brings less of self and more of Christ into one's daily life.

Unfortunately for the whole thank-offering movement, there is a seeming disposition on the part of active members in some congregational societies to rely on a few women of means to bring up the total offerings to the sum they usually give to their presbyterials without any special effort being put forth to bring the careless ones into the front ranks of givers and thus have them win the promised blessings.

Such lack of effort is not God's way of working for his cause. Then, too, there is a seeming disposition on the part of

Presbyterial workers to be satisfied if one or two congregations give liberal offerings, and thus keep up the usual amount given by the presbyterial, instead of planning to bring every congregation *according to its ability*, up to the high standard of giving set by the more liberal congregations.

Early in June, if not in May, your general secretary expects to send out a letter to every Presbyterial secretary whose name and address is sent to her, giving instructions in regard to making June a rally month. There will also be sent circular letters to these secretaries for distribution among the congregational societies, setting forth the object of having congregational committees appointed to have charge of the work, etc. It is hoped that every Presbyterial officer will enter heartily into this effort and help to make it a success. As this year's report of societies will not be published until July, we will have to depend upon the President of every Presbyterial to read this message and promptly send to my address, the name of her Presbyterial Thank-offering secretary. Any delay in this matter will only add an extra burden in writing to the one in special charge.

Trusting for the personal help of all,

Yours hopefully,

MRS. MARY CLOKEY PORTER.

WANTED

MRS. MARY CLOKEY PORTER,
Thank-Offering Secretary.

Wanted:

Every Senior and Junior society in the church at work at once for doubling its Thank-Offering of 1904 for 1905.

Wanted:

A good, live, wide awake Thank-Offering Secretary in every Presbyterial to plan to have this work done.

Wanted:

The name and full address of every Presbyterial Thank-Offering Secretary sent without one day's delay to Mrs. M. C. Porter, 15 Marshall Ave., Allegheny, Pa.

Wanted:

The name and address of a consecrated giver who will serve as a Thank-Offering Secretary in any Presbyterial where one has not yet been elected.

Wanted:

The President ot every such Presbyterial to attend promptly to have this want supplied.

Wanted:

A live Thank-Offering Committee appointed in every congregation where there is not one to keep before the societies throughout the year the subject of doubling this last year's offering by May, 1905, by having the accustomed givers to increase their gifts, and especially by *greatly enlarging the number of givers.*

Wanted:

Every Presbyterial Thank-Offering Secretary to attend promptly to having this Committee appointed in every congregation within the bounds of her Presbyterial, and secure for herself the names and addresses of said committee.

Wanted:

The Presbyterial Thank-Offering Secretary to meet sometime early in the month of June with every congregational committee to enthuse the members and help them plan for "great things" along the Thank-Offering line of work for Christ.

Wanted:

Every Leader of every Junior society to plan for a liberal Thank-Offering for missions through the

little blue and white Junior boxes.

Wanted:

Every woman in the United Presbyterian church to resolve *now* to give *not less* than one penny a day Thank-Offering hereafter and to remember to faithfully carry out this good resolution.

Wanted:

An earnest fervent prayer daily with each gift for God's richest blessings to rest upon the mission work and workers.

Wanted:

A monthly free will contribution to the contingent fund of every society for the purchase of literature on the subject of giving for free distribution among the women of the church.

Wanted:

Full reports of work done by the congregational Thank-Offering Committees sent to the Presbyterial Thank-Offering Secretaries not later than October first.

Wanted:

Every Presbyterial Thank-Offering Secretary to send copies of these committee reports to the General Secretary on or before October fifteenth.

Wanted:

All Presbyterial Executive Committees to co-operate with the Thank-Offering secretaries in their work and to meet from the contingent fund all the *necessary* expenditures for stationery and postage.

Wanted:

During the month of June liberal "seed sowing" in the form of active efforts, distribution of Senior and Junior boxes and literature, with earnest prayers for a rich harvest of offerings in May, 1905.

Wanted:

An interest in the prayers at the monthly meetings of all missionary societies for God's guidance in the entire Thank-Offering movement.

Would You Like to Know

That the Women's General Missionary Society supports ninety-six missionaries? 21 in Egypt, 31 in India, 14 home missionaries, 6 among the Indians and 27 among the Freedmen.

That two Presbyterials in Egypt, the Delta and Asyut, gave this year $358.80 as their Thank-offering more than was given last year by any one of thirty-three of the Presbyterials in our home land.

That Miss Thompson's school in Cairo prepared a translation in Arabic of this year's Thank-offering Responsive Service and the older girls committed the verses to memory for the Service in the Delta Presbyterial in March.

That the Egyptian Gazette of March 25th gives a full description of the new mission hospital at Tanta, Egypt, and says its doors would be opened for the patients awaiting admission the first week in April.

That it has two wards for patients, each containing sixteen beds sent from America.

That the furniture of the operating-room came from America and is of the most improved plan.

That provision is made for three classes of pay patients, but where patients are unable to pay they will be received free as far as room will allow.

That Miss Lulu Harvey is head nurse in the Tanta hospital.

That Miss Hammond has been stationed at Cairo to assist Miss Smith in the Haret-es-Sakeen school and is teaching 25 girls in English.

That it is important that a musical department be opened in the Girls' School at Luxor, as music is one of the nets with which to draw in the high class native girls.

That a new mission in charge of Miss Stewart has been organized with 28 members at Dayton, O.

That April 17th proved a "banner day" in the history of the Second church, Cincinnati, when at the evening service nineteen united with the church on profession, seven adults being baptized, making a membership of forty-seven.

That it is being planned to open a new mission at Hyde Park, Cincinnati, a rapidly growing suburb without any Protestant church.

That the two lady missionaries among the Sac and Fox Indians at Tama, Iowa, are greatly in need of a home where a room could be given for the day and sew-

ing school and one for a chapel.

That Dr. Jensen gave treatment to seventeen Indians, at Tama, Ia. during March and with but one exception she was treated kindly though with each treatment she taught the Scriptures.

That some of these patients have asked for copies of the Testaments.

That an uncle of Miss Montgomery has been appointed by the government as the farmer at the Agency in Oregon and being a United Presbyterian elder will be of great help to the missionaries there.

That a minister of the United Brethren church has been appointed by the government to teach the Indians at Simnasho to do farming.

That a new church is being built for the Freedmen at Norfolk, Va., on a lot near the school once occupied by a saloon.

That the largest window, costing $124.50, is to be paid for from the contingent fund of the Women's Board and credited to the Women's General Missionary Society.

That 50,000 Senior Thank-offering boxes are ready for filling new orders from societies or individuals.

That many missionary societies failed to send in their contributions before the last of the church year and the treasurer received in about two weeks over $18,000 and had to disburse over $16,000.

A CORRECTION.

In the report of disbursements of Thank-offerings of the sixteen years past on pages 279 of the April Magazine, the typesetter gives to Freedmen's Missions $7,803.92 instead of $57,803.92.

Foreign News Budget.

EGYPT.

Miss Minnehaha Finney, Alexandria, gives some extracts from her diary:

Nov. 20.—It seemed to me that Werda and I walked ten miles on our round of visits today (Werda is a Bible woman). The houses were very scattered. Mariam Footie didn't have her lesson very well, so we told her to take it over and we spent the rest of the time in talking about prayer. On giving the women in this house an urgent invitation to come to church, one of them said, "Do you think we have any time to go to church on Sabbath! What with cooking for visitors who must come on that day, and attending to the various wants of our own men folks, getting their baths ready, etc., the house is in a great turmoil and it is impossible for us to leave."

In the next house we visited, our pupil Muchtara was busy straining honey, but she quickly left her work, hurried off to get her book and sat down beside us to read. She was reading Paul's defense before Festus and seemed very enthusiastic over it. Even the chickens which were scratching about on the dirt floor of the room seemed to catch her enthusiasm for all of a sudden a rooster began to crow and made such an uproar that our reading was much disturbed and we were so amused that we nearly fell off our seats with laughter, but the more we laughed the more lustily the rooster crowed.

In the house of another of the Bible woman's pupils, I was struck by a remark which one of the women made when the subject of secret prayer was touched upon. "What!" she exclaimed "do you mean to say that we can pray to God quite alone without a third person?" At another place, after we had had a talk on prayer the woman picked up an image of Saint Joseph, kissed it and said "Pray for me, Saint Joseph." I said, "let Christ be your only intercessor, my sister."

In another house Sotma, a Mohammedan young woman, read the story of Christ's sufferings and death. I then told her and her mother of our great need of a Saviour and how Christ was that Saviour. How glad I am for that promise "The entrance of my word giveth light" for it makes this house to house Bible teaching one of the most interesting methods of mission work.

Miss Margaret A. Bell writes from Tanta April 1, 1904 :

One day it seemed to me that our Women's Prayer Meeting had been almost a failure. Some of our women from whom we expected better things, disappointed us. Faithful Sitt Um Wahby, however, was present and after her hearty greeting I said in a very discouraged tone, I fear, "What can we do for our women who won't come to their own meeting?" "Pray for them," was the quiet reply. "Whatsoever ye shall ask in my name I will do it." Our meetings have improved since that day, but the attendance is not all that we desire even yet.

Sitt Um Wahby had not the advantages of school in her girlhood. Her ability to read and her knowledge of the word of God are the result of the Hareem work of our mission aided by her own perseverance. Her home is in a part of the city where few, if any, Protestants live. She is always in her

place at church, and seldom without some of her Coptic or Moslem neighbors with her.

Mrs. Hunt and Sitt Helana, the clinic Bible woman now hold meetings for women in her house on Monday afternoons. Sixteen of the neighbor women usually attend. If they do not come Sitt Um Wahby sends some one to fetch them. When all are assembled a Psalm is sung, prayer offered, the Word is read, and then comes the teaching. How I wish you could all see and hear this. Sitt Helana is a rare Egyptian woman. Her love for her Savior is equalled only by her desire to lead others to Him. Hers is indeed a Spirit filled life. As she tells in simple language the old old story the women express their interest by the most sympathetic and expressive remarks. Should any one become too responsive, the other women reprimand her heartily. Perhaps then the speaker will reprove all of them. The first time you see a meeting of this kind you think all the women are being converted at once. But it is too often only the first rays of light piercing the gross darkness of their ignorance. When the meeting is over, Mrs. Hunt visits for a time with the women. and if any are absent she tries to call on them in their homes. More doors are open than she can enter, and we are praying for a Bible woman who can give her whole time to visiting and teaching these women in their homes. A similar meeting is held in another quarter of the city on Friday afternoons. May we not ask for the earnest prayers of our sisters at home for the success of these meetings, and that the seed thus sown may bring forth an abundant harvest."

Mrs. H. M. Harvey, of Cairo, writes April 8th:

"A tourist reported to us that as he was walking around through the city with his interperter they passed a mosque. The tourist asked if women were allowed to pray in the mosque. The interpreter said 'In our religion women are not mentioned, they have no souls and no hope of heaven.

But these Americans are teaching them that they have souls, and they are beginning to have a hope of heaven." Pray with us, that many of them may believe to the saving of their souls.

The men lately called on an American woman whose husband some months ago professed his faith with us. The woman is entirely blind. She said, 'My husband is a changed man, he used to be very harsh with me, but now it is as if he had gone and another come in his place." Another instance of the power of the Christian religion to change the hearts of men."

M. N. Holliday writes from Khangah Dogran, April 12, 1904.

The one great topic of conversation all over the Punjab these days is "the plague." Its work is seen and felt upon all sides. Whole families are swept away by it.

While visiting at Pasrur we had the pleasure of helping in receiving a little baby into the Industrial Home. We could not ascertain just when its father had died. Only a short time before, however, and some said from plague. The mother died when the baby was born. He was brought to Miss Lawrence when only five days old by the police. There seemed to be no one to lay claim to him. He was a very sweet looking little fellow after he had been put through a good warm bath and into clean clothes. He was doing nicely at last account. Only today I heard of another little one, being the only member of the family left. The uncles and aunts will not allow it to be brought to their home and yet they are unwilling that we should have him.

The work in this district goes on as usual, preaching and teaching. The women come to our homes here in a way which makes it much easier for us to reach them than otherwise. They are always so communicative and seem to enjoy their visit. It makes one feel badly when they have such faith in our ability to heal their bodies but none in our ability to tell them of the Great Physician of souls

Mrs. Rev. Farzl Din, of Khangah Dogran, sends the following notes:

We were first in Kila Didar Singh for ten years. When we went there the women of that village were entirely ignorant of the gospel. On account of this they looked upon Christians with great hatred. But owing to our continued association with them and talking to them of our religion we hoped to make them acquainted with our religion and the Saviour. They gradually began to ask us of our faith, and on account of this they began to show us respect and became attached to us. We sang psalms with them, taught them of our marriage customs, and also of our burial customs, for some of them thought we buried our dead with feet up and head down. In April, 1900 my little boy died and in this event I had opportunity to tell them more of our hope for the future and show them how we, as Christians, looked upon death. Many Mohammedom women came to my home to mourn with us. The body was in the coffin and our yard was full of neighbor women. They wondered that we did not wail and pull our hair and beat our breasts. They wondered that we sat quietly and comforted each other. My husband opened his Bible and read to them; sang a psalm and prayed; then they followed us to the grave. Then they said: "What comfort you have in your sorrow."

When we were leaving for our new home in Khangah Dogran many women, nearly 80, came and followed us part of the way to bid farewell.

Mrs. R. E. Carson writes from Dolaib Hill, Khartoum, February first:

You all know we are pleasantly situated here on Dolaib Hill. "The Sobat river in its many turns makes the country before us very beautiful, although so different from our much loved home land. I feel sure the day will come when we look out over this country we will not only see the beauty but feel a great love for it, for we love the people now.

We are having our winter season now. The mornings are quite cool; although it is hot in the sun at noon the wind, which blows most of the time, keeps us from suffering from the heat.

We are all at work, Dr. McLaughlan and Mr. Carson attend to the secular business of the Mission building and gardening, etc. Dr. McLaughlan has his medical work, attending to the sick who come to him, or visiting at a village.

Mr. Carson takes charge of our church services; and it seems as if God was very near us Sabbath mornings as Mr. Carson talks to the Shullas through our interpreter. They ask questions and seem interested. Think what a wonderful awakening is near for them. Pray that God may give us health to live here and work for him. Mrs. McLaughlan is teaching the boys in our little church. The dark mud

walls are made bright with pictures and the two black-boards and a large chest make it look quite like a school room. Mrs. McLaughlan feels quite encouraged, some of the boys have come two weeks at a time.

The girls have been alloted to my care. Mr. Carson put up Mr. Giffens' tent near our house, and I had the floor nicely mudded so we could sit on it, and there I spend a part of each morning teaching the girls to sew or anything else I can interest them in. They have made about fifty aprons. At first they were afraid to come near me, now they will sit for several hours and sew; they all use thimbles and some of them sew quite well. Yesterday the first Shulla dress was finished, three of the girls had sewed on it for over a week. This morning the girl to whom I gave the dress came back with only an old calf skin tied over one arm. She said her mother would not let her wear the dress. I was sorry for she looked so sad, but I do not feel discouraged for I know the time is not far off when even the mothers will want to wear clothes and hear the good news we have come here to bring them.

Our servants attend morning and evening prayers and are interested. I must not forget to tell you something of our youngest missionary having spent half of his life time here among the Shullas. He feels quite at home in this far off land, and has a strong hold on the hearts of the people. His work is to cheer up every one who sees him, to draw his mother near the Shulla mothers and help to make home-life in the Soudan sweet. The Shullas take a personal interest in him and will give warning at once if they think him in any danger. We pray that his influence over these people will continue as he grows older and if it is God's will he may give his life to work among the people of Central Africa.

Since writing the above we have been interested in visiting the villages and trying to talk to the people without an interpreter. We have a Shulla servant now and he has been the means of leading us to pray in Shulla every evening at prayers after Mr. Carson tells him a Bible story."

Young People's Department.

Who's Who in China.

In a recent number of the Missionary Review these questions and answers are given with instructions of different ways to use them. Write these questions on plain white cards, give all these cards to the leader. Then let him ask the questions, one at a time, and call for volunteer answers. The one answering first gets the card, the one with the most cards excels.

1. Who baptized the first Protestant convert in China, and ordained the first native Chinese evangelist? Robert Morrison, the "Apostle of China."

2. What Scotch shepherd boy shared with Morrison the honor of translating the entire Bible into the Chinese tongue? William Milne, the second Protestant missionary to China.

3. What learned missionary to China served as Commodore Perry's interpreter on his famous entry into Japan? S. Wells Williams, author of "The Middle Kingdom."

4. What early missionary to China obtained a government position and carried on a great work at his own expense? Karl Gutzlaff.

5. Who "opened China at the point of the surgeon's lancet"? Peter Parker, the first medical missionary to China.

6. Who founded the "largest mission to the largest mission field in the world"? J. Hudson Taylor, of the China Inland Mission.

7. What Scotch evangelist spent twenty years touring through China dressed in native costume? William C. Burns.

8. Who established the first Protestant mission in Central China? Griffith John, at Hankow.

9. Who won great favor for medical missions in China by his successful treatment of the wife of Li Hung Chang? John Kenneth Mackenzie, the "Beloved Physician of Tien-tsin."

10. Who invented a system of characters by which the blind in China can be easily taught to read? William H. Murray, of Peking.

11. Who spent twenty years in lonely wanderings among the nomad Mongols? James Gilmour, the "Hero of Mongolia."

12. Under whose leadership has Manchuria become one of the most hopeful fields in China? John Ross.

If you are undecided about where to spend your summer vacation take the suggestion to attend our own Young People's Meeting at St. Joseph, Mo., June 29th to July 3rd. Here are some testimonies speaking to the value of such meetings:

Those few days had a quickening influence on all phases of my Christian life, perhaps especially in making me more conscious, first, of the strong bond of fellowship uniting all Christians; second,

of the value of prayer as an economic force in the work; and third, convincing me that missionary effort is a fundamental requirement of the follower of Christ, not merely a most praiseworthy undertaking.

It has helped me to choose allegiance to the mission study class rather than a new evening social club.

I gained a knowledge such as was never possessed before of the value of prayer and Bible study. The conference opened my eyes to the *need* of work in the world to such an extent that I have devoted more time than ever to studying missions. I also determined the question then and there of giving at least one-tenth to the Lord's work.

One especial help was Bible study. This year is the first during which I have really enjoyed my Bible readings.

It has, I believe, made me a stronger and more consecrated Christian; for example, it is now easy for me to take part in a meeting. I came back bubbling over and eager to talk about the good things which I there enjoyed, and thus got into the habit of talking freely. The offering of prayer in public no longer seems an impossibility, due largely to the prayer circle.

It has made me *much more* interested in missions, and more desirous to acquire knowledge about missions. It has made me realize the importance and value of mission study. It has made me feel more like living out the Christian life in the simple, everyday life. By attending such meetings it makes the whole world seem nearer, and life vastly more worth while.

It gave me a new assurance of the grandeur and final victory of the cause of Christ, the missionary conquest of the world, a new vision, a new courage.

It deepened my realization of the value and power of prayer. It gave me a practical working knowledge of methods of conducting mission study classes, thus making me more useful in my society and division."

Helps for July Meeting.

FOURTH STUDY OF REX CHRISTUS

The remaining three studies of Rex Christus will probably prove more interesting than the three previously studied, being directly on mission work.

The first study was the geography and history of China; the second the heathen religions; the third the manners and customs of the people. This one begins with the earliest mission work. It is quite thrilling to learn that soon after the times of the Apostles the gospel was preached with some degree of success in China. Probably the best help for this is the chapter IV of Rex Christus itself.

The statement is sometimes made that the United Study of Missions is too hard. All will admit that the study of missions is difficult, and if any thing is *studied* it requires some effort, peristent effort.

The method giving the best results for those not having much time to devote to study is for each one to possess a copy of Rex Christus and read the lesson carefully at home. At the meeting read a paragraph in turn by each member with questions and discussions, duly expressed by all members, similar to the Sabbath school class; if possible, with some papers on study too, with questions and answers and questions that are given with each study in Rex Christus, for the more social part of the program. Each one who has attended all the meetings at the end of the year will have a tolerably clear outline idea of missions in China.

Mr. J. H. P. Sailer, in Suggestions to Leaders for this Study, says: Read 1 Thess. II, 1-12. Ask the class to read Ch. IV, of "Rex Christus," using the table on pp. 111-114 for reference. The following dates should be memorized: Morrison's arrival in China, 1807; baptism of first convert, 1814; arrival of first American missionaries, 1830; opening of Dr. Parker's Hospital, 1834; treaty of Nanking at close of opium war, 1842; final treaty of Tientsin, 1860. The aim of the recitation is to estimate the problems of mission work in China and the contributions of the first two periods, 1807-1842 and 1842-1860. The third period, 1860-1895, is only introduced on pp. 146-152 and will be treated as a whole later. Ask the class to note the limitations of the first period, and to be prepared to state its five greatest contributions to the evangelization of China; to state the three greatest contributions of the second period, and the contributions of the treaties of Nanking Tientsin. Advise them not to attempt to learn the details of the second period except in so far as they concern our own Board. As a question relating to pp. 152-162, assign, "Which missionary has the greatest difficulty to contend with and which does the most useful work—the evangelistic, the educational or the medical missionary?"

Two leaflets on Medical Mission Hospitals in China. Price 2 cts. Published by the Methodist church.

"Who Will Open the Door of Ling Te,"

price 5 cts.

Un Ho, story of the blind lame leper of Caulin, price 2 cts. Published by the Presbyterian church. Can be obtained from Miss Elizabeth Caughey, Otto, Pa.

Robert Morrison.

1. Not long ago I heard a young missionary who had spent several years in China give her farewell address just before returning to that land. Her face was very bright as she spoke of seeing her "dear Chinese girls" again. During her absence from them there had been a great persecution against missionaries and native Christians, the school buildings and missionaries' homes had been burned, and the parents of those girls had many of them been killed and their homes destroyed. Still, as she turned toward that land of enemies, her joyful good-bye words were, "*I am so glad to go back to China.*"

2. It was that same unselfish affection which Robert Morrison and other pioneers felt when they started for foreign shores. More than one hundred years ago (January 5, 1782), Mr. James Morrison's neighbors in the little picturesque town of Morpeth, Northumberland, England, said to each other, "They've anither wee laddie at Morrison's."

3 The coming of baby Robert was nothing to cause a stir, however, for there were already seven brothers and sisters in the humble home. The father was a farm laborer, and we can well imagine that the question of more oatmeal for another mouth was a serious one to the sturdy Scotchman. But when Robert was three years old Mr. Morrison removed to Newcastle-upon-Tyne, and became a manufacturer of "lasts and boot-trees."

4, Robert was sent to school, but at first it was very hard for him to learn anything. In fact they thought the "wee laddie" would be a dunce; but in due time he began to love his books, and to develop a wonderful memory. In those days children were required to learn Bible verses and recite them, and the minister would question them. When Robert was twelve years old he committed to memory, and repeated in the chapel, the 119th Psalm, and that is the "long Psalm" of one hundred and seventy-six verses.

5. When the boy was sixteen he was converted and began to lead a very earnest and prayerful life. At that time he had left school, learned his father's trade, and was earning his own living; but while at work he would have a book open on his bench, reading and studying as much as possible.

6. In 1802, his dear mother, a woman of rare character, died; and that same year he decided to be a minister. The next year found him in Hoxton Academy, London, preparing for the work. Before another year had passed he offered himself to the London Missionary Society as a candidate for the foreign mission field.

7. He was at once accepted, and sent to a missionary academy at Gosport. A little later he was appointed to China,—great, mysterious, shut-in China! This appointment suited young Morrison, for he had prayed "That God would station him in that part of the missionary field where the difficulties were greatest and to all human appearance the most insurmountable."

8. Returning to London, he found there a Chinese teacher,—Yang-Sam-Tak—and from him he began to learn the Chinese language. In the British Museum a portion of the New Testament had been found translated into Chinese. This, with a Latin and Chinese dictionary, was the work of Catholic missionaries, and was in manuscript form. Morrison carefully copied the whole.

9. Early in 1807 he started for his far away field, going by way of America. On the last morning of his stay he went to the shipo-wner's office on business. After that was finished the merchant turned to him and said, with a sarcastic smile, "And so, Mr, Morrison, you really expect that you will make an impression on the idolatry of the great Chinese empire?" "No, sir," was the stern reply, "but I expect God will."

10. He sailed from New York the middle of May and reached China in September. He first landed in Macao, an island off the coast, but soon went on to Canton. The English merchants told him that no Chinese was allowed to teach the language to a foreigner under penalty of death also that no Englishman was allowed to stay in the country for any purpose but trading.

11. But he found friends in the United States Consul and one of the East India Company's officers and finally found a Roman Catholic Chinese, who consented to give him lessons. The missionary could venture out only at night. His home was for a time very uncomfortable but expensive, as were his teachers, books, and whatever he needed as helps. He says, "The ground is fallow. I can

cast in but here and there a handful of seed. It is not unlike the clearing of land now covered by immense forests."

12. Mr. Morrison thought when he first reached China that he ought to make himself look as much like the natives as possible. He allowed his hair and his finger nails to grow long like theirs, tried to eat with chopsticks and to wear Chinese clothing. But he soon decided that for him such a course was a mistake, and resumed his English dress.

13. He describes the idolatry of the Chinese as "debasing and deplorable." On every side he saw temples and images and worshipping people. He saw their offerings of fowls and pork, vegetables and fish, gilt paper, incense and wine. He heard the priests beating drums and striking bells to awaken the gods, and as he saw and heard, his heart was wellnigh broken that he could not teach them of the true God.

14. In 1809 Mr. Morrison married Miss Mary Morton. Just previous to this he was so persecuted that he feared to remain longer in any part of China, but resolved to fly to the Straits Settlements. But on the very day of his marriage these persecutions ended for he was invited to become the official Translator of Chinese for the East India Company at a salary of £500 per year.

12. "This offer decided his destiny, and to a great extent the future of Christian missions in China." He knew that he could still follow his studies and writes, "That I may be a good *missionary* is still my highest ambition."

16. In 1812 after Morrison had been quietly working nearly five years, the Chinese emperor issued an edict against Christianity, stating that whoever tried to spread religion or print any book "to pervert the multitude" should be executed or imprisoned. Mr. Morrison was aiming both to "spread the religion" and print *the* Book, and only said, "I must go forward, trusting in the Lord."

17. He now understood the language well, had prepared vocabulary, grammar, dictionary, etc., besides translating a large part of the New Testament. When ever he could, safely, he taught his servants and others. Sometimes Mr. Morrison had a congregation of ten, but dared not preach in public.

18. It was a great joy to Mr. Morrison when in 1813 another missionary (Mr. Milne) and his wife arrived at Macao. But he was driven from Macao and later from Canton. But God used this persecution to scatter His own word, for the New Testment was now printed, also tracts and a catechism, and as Mr. Milne journyed through the Malay Archipelago, he circulated thousands of them among the Chinese living on the islands.

19. Finally the entire Bible was translated. The Christian world was jubilant over this great success, and the society wrote, "You have lived to good purpose in having lived to publish a Chinese Bible. Thank God, and take courage." A few years later our great missionary—now Dr. Morrison—became deeply interested in the multitudes of poor sick people. He opened a dispensary, bought a Chinese medical library and medicines, engaged a Chinese physician, and gave free treatments, by which thousands of sufferers were cured.

20. In 1820 Dr. Morrison's wife died and he sent his two children to England. He had, with Dr. Milne, started a Chinese college at Malacca, for which he had great hopes. Here he planned to have printing presses, a library of books treating language, history, science, etc., for both English and Chinese, and a botanic garden where plants common to the Orient could be grown.

21. This plan never fully developed, although school work and printing were carried on successfully. The great work of Dr. Morrison's life—in the opinion of many—was his Anglo-Chinese dictionary on which he worked sixteen years. It filled six large volumes, each as large as a family Bible. This made him famous and he was acknowledged to be the leading Oriental scholar of the day. In 1824 he visited England and was presented to the King, to whom he gave copies of his translation of the Bible, and a map of Peking. During this visit he married Miss Eliza Armstrong of Liverpool, returning to China in 1826.

22. The jealous Chinese were always watching, however, and for a time his usefulness seemed likely to end. But again God's hand was seen when, in 1834 after the English had come into power, Dr. Morrison was made "Chinese Secretary and Interpreter," with a salary of £13,000 a year.

23. But alas, his work was almost done! In July (1834) he went from Macao to Canton, and in an open boat was exposed to heat and rain. He dragged himself through his official duties, preached on Sunday, and the next Friday night "he slept to awake in glory." His grave is in Macao, beside that of his first wife and little child. His monument is China's missions, founded upon his long self-

sacrificing and successful labors.—*Leaflet Pub. by Women's Foreign Missionary Society of the M. L. church.*

No doubt readers were puzzled to know where Mrs. Collin's explanation was when reading Mr. C. P. Ware's letter in the May magazine. The editor and printers are equally puzzled. The note disappeared in some strange manner.

For some years Mrs. Collins has arranged with the Superintendent of the Sabbath-schools to request the children to return each Sabbath the Youth's Evangelists and Olive Plants received the Sabbath before. These are taken up in each class when the money is collected. Mrs. Collins takes them home and looks over carefully any soiled or torn, or old numbers, which are laid aside. The good ones are mailed at once to Mr. Ware for his mission-school at Knoxville. The advantage is two fold. The children are interested in the Freedmen's work, carefully preserving their papers to return in good condition. Mr. Ware has told of the benefits to the children in the South-land.

FROM Month TO Month.

Board of Directors.

The regular meeting of the Board was held May 3rd and opened with devotional exercises conducted by Mrs. Herron.

The treasurer, statistical secretary, recording and department secretaries presented annual reports which were approved by the Board.

It was decided to offer a prize of $10 for best manuscript on "Giving" and $5 for the second best one.

Action was taken that any child may become a life member of the J. M. N. by payment of $10. The Board offers a banner to the Presbyterial Junior Society having largest percentage of increase in membership during the year.

A prize of $10 will be given for best leaflet on Junior work and $5 for second best.

The resignation of Mrs. S. S. Wilson, one of the editors of the Missionary Magazine was accepted with regret. The names of persons suggested by Magazine Committee to fill vacancies were endorsed by the Board.

The committee on Xenia Bible Training School, owing to no demand for the school at this time, tendered their resignation.

Mrs. J. B. Hill and Mrs. Yourd were appointed to arrange the Board's report and have 500 copies printed for the General Assembly. Mrs. G. W. McDonald and Mrs. Samuel Yourd were appointed to represent the Board at the General Assembly at Greenville, Pa., May 25th to 31st.

The Miss Laura Bell Walker, of Carnegie, and Miss Mary Kyle, of Xenia, were recommended to the Foreign Board for appointment as missionaries.

MRS. SAMUEL YOURD.

Miss Mary McArthur.

A tribute of love and respect to the memory of Miss Mary McArthur from the W. M S. of the Shushan U. P. church.

Death has entered our society and called home one of our number who had been a member of our church for fifty-four years. She was an earnest faithful Christian, quiet unassuming, regularly attending our monthly meetings, Bible class, prayer-meeting and church services as long as health would permit. During her last illness of some weeks she suffered much though manifested a spirit of submission and patience to the divine will.

To the sorrowing ones we extend our sympathy and commend them to the Saviour whom she loved.

COM.

Mrs. Eliza M Dobbin.

A tribute of love and respect from the W. M. S. of Viola, Kan., to the memory of Mrs. Eliza M. Dobbin, who died Oct. 25th, 1903.

She was a charter member of our society and although our friend was not often permitted to be at our meetings in later years, we knew her heart was in the work and we felt that she would willingly and cheerfully respond to any call made upon her.

She was a lover of the house of God and a regular attendant upon its ordinances as long as her strength permitted.

Her life was an exemplary one and we feel that it should be an impetus to each one of us that we should be working for the Master.

IRENA I. LINDSAY,
NETTIE GRAHAM, } COM.

Mrs. Elizabeth Robertson.

Again the W. M. S., of South Argyle, N. Y., is called upon to chronical the departure of another of their charter members, Mrs. Elizabeth Robertson, whose death occurred Feb. 25th, 1904.

Genial and companionable, affable and kind, ever willing like one of old, to do what she could in the Master's cause. Her presence, her encouragement and her offering will be missed in the church and the society.

A son and daughter survive, mourning a loving mother's absence, but not without the hope of a glorious reunion in that hereafter where parting is unknown.

ANNIE M. SKELLIE,
SARAH M. LANT,
HELEN M. ALEXANDER, } COM.